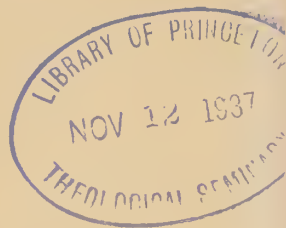


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The Outlook of Missions

VOLUME XXIX
NUMBER 10
NOVEMBER, 1937



Paul as an Example of Stewardship

Robert E. Witte

An Interview on Home Missions

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Christian Colleges in China Carry On

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George S. Noss

Moslem Life Today

Edward J. Jurji

Miyagi College Messages

“He Whom a Dream Possesseth”

The Outlook of Missions

905 SCHAFF BUILDING, PHILADELPHIA, PA.

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EVANGELICAL AND REFORMED CHURCH

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Editorial of the Month

The Missionary's Decision

NO Christian can contemplate the situation created by Japan's war in China without deep solicitude for the missionaries. It is upon them that a moral and spiritual responsibility is imposed more grave and complicated than upon the rest of us. They are the front line troops of a movement of mercy and faith. They went into China to carry the gospel of salvation which they desired to share with the people of these countries. Their presence there is voluntary. They are the heirs of the work of generations of missionaries who, like themselves, left their homelands under an impulse which arises from the very genius of their faith. Behind them stand the Christian churches which sent them out, sustaining them with gifts and prayers, thus participating vicariously in their labors. But the missionaries are the pivot around which the missionary enterprise turns. It was their willing decision to go that made possible this world-wide expansion of the Christian faith. It is upon their willing decision to remain that the character and permanence of the young Christian community in China may depend.

The missionary's decision would be easy if he were a merchant, or a trader, or an industrialist, or a tourist. But he is none of these. He has come to China to identify himself as far as is humanly possible with the life of the Chinese people. He is there because he has something to share with them, not because he wishes to make profit from them. Their present necessity seems to increase his responsibility to minister to their physical, social and spiritual welfare. If he is a doctor, his opportunity to serve is greatly enlarged by the casualties of battle which are brought to him in a steady stream.

At the same time he is in danger of becoming a casualty himself. He has a family. Moreover, he is a citizen of the United States, and his government urges him to leave the scene of danger lest, in the event of harm to himself or his family, the action which the government will be forced to take may compromise its neutrality. But the weight of the missionary enterprise rests heavily upon him. He sees the hard-won gains of a century of Christian devotion endangered. Perhaps his loyalty and even his sacrifice, if he remains,

may outweigh the physical losses which the mission is bound to sustain. With the missionary's choice, whatever it is, the church at home will be well content. It trusts its missionaries. Instead of exhorting them to follow the gleam, the home church will do wisely to caution them against taking undue risks. In any event, the decision must be made in terms of the individual case and the concrete circumstances. If it is right for one to stay, it may be wrong for another to stay. Let the missionaries know that their decision to stay or to return will be received by the home church without prejudice.

* * *

The American missionary boards have acted promptly and are reorganizing their missionary staffs. There is no proposal to withdraw or to abandon the work. Those missionaries whose health or temperament does not qualify them for service under these stern conditions are being honorably transferred to other fields of service in the church at home or abroad. Mothers and children are being brought to places of greater safety. For those who can stay at work in China all possible support is pledged. The programs of institutional work will be modified as may be necessary. Medical work will be strengthened. Colleges and schools will be maintained wherever possible for the sake of the future leadership of the church, and to render practical human service in every way that opportunity offers. These institutions were established for the service of the Church in China. They have become to a large degree Chinese institutions.

There is something in all this that should *quicken the pulse* of the entire church at the home base. If the China mission maintains itself through the long chaos into which the Far East is now being thrust, these missionaries will be bearing a witness for Christianity whose effects will be immeasurable. Having served China's people in the heat of conflict, they will also serve in the years of reconstruction. If a sufficient number of the missionaries are willing to stay in China to carry on the essential lines of work, it is incredible that the church at home will fail to sustain and reinforce them.

The Christian Century.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—JUDE 21.

How frantically, through the dust and din,
We chase the wraiths of false security!
How blind we are who seek contentment's goal
Along the paths apart from heart and soul!

—LEIGH MITCHELL HODGES.

The finer things in life will continue to go on not
so much because it is necessary for them to go on
but rather because men will always find a need in
their hearts to have them go on.

—ALLEN KNIGHT CHALMERS.

Sweat and effort, human nature strained to its
utmost, yet getting through, and then pressing on
to pursue more arduous ideals—this is the sort of
thing which inspires us.

—WILLIAM JAMES.

Lord, keep me worthy. Lord keep me clean and
fearless and unbeguiled.
Lest I lose caste in the sight of a dog and the wide,
dear eyes of a child.

—C. F. DAVIS.

He knows that this search for understanding is
itself divine, brings divinity into poorest of our poor
human organisms, that a man who puts the best he
has into that search need fear nothing life can bring.

—DOROTHY CANFIELD.

Educators have given up the notion that unpleas-
antness is valuable to education. Progressive educa-
tion takes the view that unless education is enjoyed
it is not efficient.

—BRUCE R. ROBINSON.

Either God is a great living reality in our lives or
our faith needs overhauling at once. Unless we have
a living God, we are apt to have a dead formula.

—S. TAGART STEELE.

"The love of God does not forsake us when our
eyes are closed in death. The grave cannot shut out
that love which has followed us everywhere on
earth."

"He's helping me now—this moment.

Though I may not see it or hear.

Perhaps by a friend far distant.

Perhaps by a stranger near.

Perhaps by a spoken message.

Perhaps by a printed word.

In ways that I know and know not,
I have the help of the Lord."

"Let me live my life from day unto day
In a friendly self-forgetful way.
With a handclasp warm and a friendly smile
For the folks I meet on the daily mile."

As our personality expands, our happiness also
expands. Personality consists of how we feel as a
result.

—HENRY C. LINK.

Science has put enormous energies into our hands
and only a new-found spiritual mastery for their use
can save the world from destruction.

—JOHN SUTHERLAND BONNELL.

Each of us has just so long to live, and it is better
to smile life through than to frown it away. Nothing
is easier to bear than life if we do it cheerfully and
in gallant spirit.

—JOSEPH FORT NEWTON.

If we fail in the first and great task of giving
meaning and direction to life, what is the value of all
this other training? Character and not a career must
be the first concern of education; moral improvement
and not money making must be its motive.

—CHARLES C. COLE.

The Prayer

HELP us, dear Lord, to see ourselves as Thou dost see us, the objects of Thy guardian care and unfail-
ing tenderness. Amen.

The Outlook of Missions

VOLUME XXIX

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Paul as an Example of Stewardship

By ROBERT E. WITTE

Member of St. Matthew's Church, Chicago, Ill.

Awarded First Prize in Group C (15-17years) 1937 Stewardship Essay Contest

THE word steward defined in the Standard Dictionary as "a person entrusted with the management of estates or affairs not his own, one who governs or disburses for another" corresponds also with the definition found in Luke 12:42 where our Lord defines the steward in the parable as one who is "ruler over his household, to give them their portion of meat in due season". Therefore, a steward's task is to manage all of the affairs of his Lord, attend to all receipts and expenditures, and portion out to each one of the household what should come to him.

Since the theme of our essay is PAUL AS AN EXAMPLE OF STEWARDSHIP, it is necessary for us to determine the exact meaning of the word stewardship as we find it used in Paul's writings, and how he himself exemplified its meaning in his own life.

The fundamental principle of Christian Stewardship is the recognition of God as the sole owner of all things. And Paul did just that when, on the road to Damascus, he met the glorified Christ and his life was transformed; he recognized Jesus as his Lord. (Acts 9:5) He got his commission to preach the gospel to the Gentiles, and to his dying day he was faithful to this one duty. Not only did he take Christ into his own life, but he was ever concerned about passing Him out to others.

In the Epistles the term steward is confined largely to the ministry of the gospel. Paul and his fellow-laborers regarded themselves as "stewards of the mysteries of God". (I Cor. 4:1) Paul continues in the next verse of the same chapter to tell what he considers to be the most outstanding characteristic of such a steward, namely that he be "found faithful". After his conversion, Paul considered himself a debtor to the Greeks and the barbarians; he was concerned about just one thing, and that was to preach the gospel. We know he was faithful in his ministry of the gospel even

until his death. On the eve of his execution we find him writing to Timothy: "I have fought the good fight, I have finished the course, I have kept the faith." (II Tim. 4:7)

While we have no direct reference about Paul's contributing money to help support the work of the gospel ministry, we know that he certainly did give of his time and strength for the propagation of salvation. In order not to be dependent upon the Christians for support, he labored at his trade of tent-making to support himself and thus be able to preach the gospel. (I Th. 2:9) Surely, in this respect, Paul is an example for us to follow; we, too, ought to give of our means and our strength, and especially of our time for the propagation of the gospel.

Paul gives further instructions regarding stewardship in his first letter to the Corinthian Church, where he lays down the fundamental principles of Christian Stewardship as it pertains particularly to finances. In the second verse of the sixteenth chapter of this Epistle he writes: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come."

Paul believed in systematic giving as the first words of this verse plainly show. The Lord's work should not be supported in a spasmodic way, nor is it the duty of only a few to contribute toward its propagation, but Paul says "every one of you", that is young and old alike, and "upon the first day of the week", emphasizing a regular and definite time for making contributions. Christian Stewardship as it involves the gifts of God's people requires intelligence, thoughtfulness, and determination.

The Jew in the Old Testament was required to pay tithes toward the support of the temple (Malachi 3:10), whereas the Christian living under the new dispensation of grace is not required to give any specific amount, but is

asked to give "as God hath prospered him".

If this principle of giving were practised by every true Christian there would be no lack of funds to carry the gospel of the Lord Jesus Christ to the far ends of the earth. All obstacles which now stand in the way of furthering the work of God's kingdom, such as retrenchments in the mission fields, loans to pay interest and salaries of missionaries, all would be eliminated if Christians would give as the Lord has prospered them. To the Jew who was compelled to pay one-tenth of his income the Lord said: "Prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." To the Christian who has been redeemed by

the precious blood of Christ, who is an heir of salvation, who is to have a "willing mind" and to give as the Lord has prospered him, and "not grudgingly or of necessity", Paul writes and assures him of the Lord's love and reward.

May the example of Paul inspire us to be faithful stewards of the mysteries of God, and to seek in every way possible to extend the kingdom of God, so that when our course is run, we too may hear from the lips of our Lord those precious words: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matthew 25:21)

Sidelights on the General Assembly

By REV. WARD HARTMAN, YUNGSUI, HUNAN, CHINA

THE General Assembly of the Church of Christ in China meets once in four years. This year from July 15 to 30 it met for the first time in the North—being entertained in Tsingtao. A more beautiful city could not have been chosen. The Tsingtao area is not under control of Shantung province but is a special district directly under the Central Government. The mayor who is the main officer was most cordial. Personally he delivered an address at the opening session, then invited all the delegates and guests to an elaborate Chinese feast. He has done much in the way of establishing rural schools, improving agriculture, housing of the poor, etc., and he desired the delegates to see some of these at first-hand, so provided six large buses for a whole day of sightseeing, furnishing a box picnic lunch for each guest up on the famous Laoshan mountain. Tsingtao has wonderful bathing beaches and has become a very popular summer resort.

Dr. Cheng Ching Yi, who has been the most outstanding Chinese leader in the Church of Christ in China from its organization, was daily present on the platform and acted in an advisory capacity. Recent illness made it impossible for him to deliver any addresses. He is now the General Secretary of the General Assembly.

The voting delegates numbered eighty-eight, but with the officers, fraternal delegates and other invited visitors, there were about

170 to be daily entertained. While there are several provinces in which there is not one church of this group, yet the Church of Christ in China is very widely represented, so there were delegates from the extreme south of China. The western province of Szechuan sent its delegation; Shansi and Shensi Christians in the far north were among the delegates. Because of Japan's attitude toward Manchuria the Manchurian Synod has temporarily had to sever its relations with the Church of Christ in China. Greetings from Korean Christians were brought by a leader in the Korean Presbyterian Church.

There was a fine spirit of fellowship among the delegates. Language differences made it difficult at times to get clear understanding, but all were very patient. It was very evident that everyone rejoiced in the fact that all were one in Christ Jesus.

Among the eighty-eight voting delegates, about twenty-one were foreign missionaries. The moderator and temporary chairman were all Chinese. The missionaries took very little part in the various discussions, so the business of the Assembly was very largely carried on by the Chinese. A large place in the discussions was given to what should be the relation of the Church to the State. The Church of Christ in China has been recognized by the Government and is now in a position to hold property. Several of the Missions are ready to turn over their church properties to the Church of Christ in China whenever they can

(Continued on Page 310)

Home Missions

CHARLES E. SCHAEFFER, *Editor*

Notes

The services in the mission at Charlotte, N. C., were kept up with increasing attendance during the summer months under the leadership of the missionary, Rev. Shuford Peeler. Rev. Mr. Peeler is serving in his second pastorate in this church, having organized the mission and erected its buildings a number of years ago.

* * *

The First-St. Stephen's mission, Baltimore, Md., is making commendable progress under the leadership of Rev. J. Paul Kehm, who took charge a little more than two years ago.

* * *

The Rev. John B. Szeghy has resigned the Hungarian Church in Buffalo (East Side) and has accepted a call to the Fairport Harbor Mission, where Rev. L. Egry has resigned to go to Columbus, Ohio.

* * *

The Rev. O. R. Frantz, for many years a faithful missionary under the Board at Minersville, Pa., will retire from the active ministry on November 1.

* * *

The Rev. Imre Kovacs, who was engaged in Y. M. C. A. work in Hungary, has taken charge of the Hungarian mission in Trenton, N. J., and reports encouraging progress in his work.

* * *

Rev. Ira R. Harkins is the new missionary at Homestead, Pa., having succeeded Rev. Franklin F. Glassmoyer in this field.

* * *

Dr. and Mrs. William F. DeLong spent a pleasant vacation of six weeks in Europe this last summer. They traveled extensively and saw many interesting things, including Prince Edward and his wife.



FIRST REFORMED CHURCH AND PARSONAGE, HOMESTEAD, PA.
REV. IRA R. HARKINS, *Pastor*

"How is Business?"

HOW IS BUSINESS?" is a question often heard as one listens to the conversation on the street and in hotel lobbies. In fact, some people put this question to the Treasurer of the Board of Home Missions. The Treasurer in turn asks the question of those who put it up to him. Recently he had two rather interesting interviews. Both interviews were in Pennsylvania. The first man said, "Business has been very good, in fact, almost as good as prior to the beginning of the depression. We are very well satisfied." This conversation took place in a section where our Church is very strong. The Treasurer of the Board of Home Missions must say that his business has not improved very much in that section, because the receipts are about on a par with a year ago.

The second interview took place in another part of the State. The Treasurer came to a certain town which is an industrial town. An

official of that community informed him that the payroll of that town is as large as it was in 1929. Such reports one loves to hear.

Why doesn't the Church share more in this upward turn in business? This is a question upon which there no doubt are different opinions. The writer will not give his, but think it over as you read this brief article.

It is true that the apportionment receipts to October 1st are almost \$4,000 more than a year ago at the same time. We are truly grateful for this, it is a move in the right direction, and yet it is less than 26 per cent of the apportionment as laid by General Synod. At this writing there are three months left in the calendar year. What will they bring forth? The Church at large must answer the question. May it be answered so that we can say—"Business was very good in 1937"!

WM. F. DeLONG.

Summer Activities of Superintendent, Dr. Theodore P. Bolliger

IN June and July he attended the sessions of the Rural Leadership Training School and the meetings of the Fellowship of Indian Workers, both in connection with the regular summer school of the University of Wisconsin. A meeting of the Department of the Northwest, at Madison, and the semi-annual meeting of the Board of Home Missions at Lancaster were attended. Two days were given to Appleton, Wis., and two days likewise to New Berlin, where difficult problems had to be solved. Three days were spent with the Indian School at Neillsville, and the Indian Mission at Black River Falls, Wis. At the latter place a Missionfest was celebrated. About one hundred Indians had assembled under a big tent, most of them sitting on the ground in good old Indian fashion, listening patiently to two long sermons. He attended the sessions of the Synod of the Northwest, drove 250 miles to Bern, Wis., for a Missionfest, and the next Sunday another 200 miles to Porterfield, Wis., for another Missionfest. He also preached at Sauk City and at Cleve-

land on different Sundays, and found time in between his regular appointments to get a peep at his only grandson, weighing 7½ lbs., but not much for looks as yet!

Dr. Bolliger has a very extensive territory under his jurisdiction, having oversight of the Missions of the Department of the Northwest, which includes the work in the Synod of the Northwest, and certain missions in the Ohio and Midwest Synods. Thus his field extends from Cleveland in the East, and Louisville, Ky., in the South, all the way to Oregon in the West and Canada in the North. Here is our real mission field. It requires almost superhuman strength to attend to all the duties and problems which present themselves in the variety of missions which belong to his Department. Dr. Bolliger also looks after the affairs of the Board of Church Erection Fund which operates in his territory. In addition to all this work, Dr. Bolliger finds time to do a lot of writing and research work, and to attend to the beautiful garden which surrounds his home in Madison, Wis.

In remitting for three new subscribers, Mrs. H. G. Snyder, Literature Secretary of Middleburg, Pa., says: "I am hoping to secure more new subscribers later on. I always enjoy THE OUTLOOK OF MISSIONS and hope you will be able to continue to publish it. I consider it very important in our missionary work."

An Interview on Home Missions

(Enter the Inquirer for an Interview with the General Secretary)

Q. Is this the office of the Board of Home Missions?

A. It is.

Q. Are you the General Secretary?

A. I am and have been such for almost thirty years.

Q. I have known you for many years and yet I really do not understand your work. Would you mind telling me?

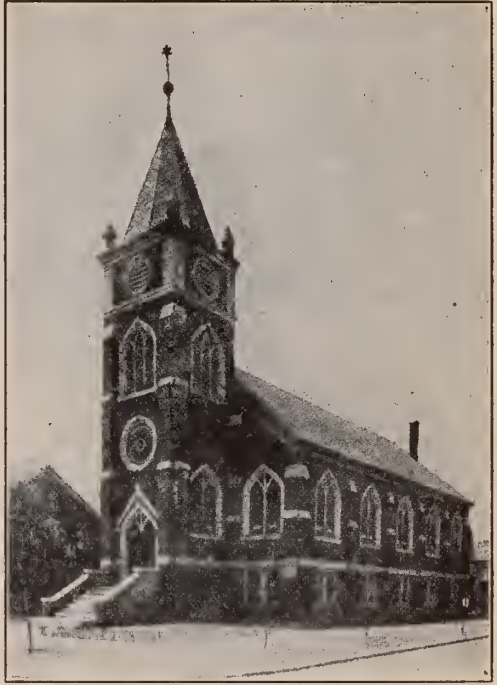
A. Most gladly. You see, the Church can grow only as it reaches out and establishes new congregations in all parts of the country. Somebody must start these new churches, which we call missions, and care for them until they are able to care for themselves. Two-thirds of all our churches were started in this way. The Church at large selects twelve men representing different sections of the Church; these men thus selected constitute the Board of Home Missions to supervise this work. Thirty years ago this Board called me to direct this work. To start a mission and to support it over a period of years requires money. The Church at large pools this money with the Board who distributes the same as the conditions may require. You see, my job, therefore, is to supervise this work, to see that these missions are supplied with pastors, that they have suitable buildings, an effective program and that they make all the progress possible. At the same time the interest of the Church needs to be maintained so that the members may support it by their goodwill and by their contributions.

Q. Is not this work, then, largely a money enterprise?

A. Well, not exactly. The money side enters into it, but essentially it is a spiritual enterprise, because the ultimate purpose is to win men, women and children into the fellowship of the Church, and to offer the privileges of the Gospel to the underprivileged.

Q. What do you mean by the underprivileged?

A. There are large numbers of people in America who cannot afford to maintain a Church by themselves. They live in our big cities, in certain rural communities, in the mountain areas, they constitute some of our new Americans, some special types of population such as the Indians, the Japanese, the Hungarians, the Czechs, and others that might be mentioned.



MAGYAR REFORMED CHURCH

FAIRPORT HARBOR, OHIO

REV. JOHN B. SZEGHY, *Pastor*

Q. Are not these people able to maintain their own churches?

A. Some of them are. But practically all of them required some outside help at the start. The fact that there are now self-supporting churches among them shows that under proper direction and with some aid at the beginning, they can be developed into good, strong congregations.

Q. Would you mind telling me just how many of these different nationalities you are serving?

A. There are, let me see, the English, German, Swiss, Russian, Hungarian, Czech, Japanese, Indian, just eight of them. At one time the Board also did work among the Jews, the Italians, and the Negroes. It is still maintaining a Harbor Mission in New York, through which it contacts a large number of different nationalities.

Q. On an average, how long does it take a mission to come to self-support?

A. The time greatly varies, depending, as you can see, upon a number of factors. Some



MISSION CHURCH AND PARSONAGE, WOLSELEY, CANADA

REV. JOHN SCHLAMP, *Pastor*

missions stay on the Board only a few years—all they need is to get started. Others have slower growth. A mission should not stay on the Board longer than ten or fifteen years, but some require even longer time than this. There are missions that give no promise of reaching self-support, although they render most valuable service in the communities in which they are located.

Q. How many missions do you have on the roll at present?

A. In recent years the number has considerably decreased. At one time we had as many as 300 missions on our roll. Today we have just about half that number. The reason for this is that no new missions have been started in the last six or seven years, and because the Board was unable to support such a large number it insisted that some of its missions go to self-support before they felt themselves able to do so.

Q. How much money does it require to finance this work?

A. The Board conducts its work as economically as possible. None of its missionaries get as large a salary as they should get. Some work on starvation salaries. The budget for the year is \$217,000. This figure is arrived at only after very careful calculation, after each mission has been considered in all its aspects.

Q. Will you tell me, what is this "apportionment" about which I hear so much?

A. Well, the word "apportionment" is a somewhat unfortunate term, but we do not know a better word to express the thing we mean by it. You see, the Boards of the Church come up to the General Synod with their askings, which if the General Synod

adopts, are then "apportioned" among the Classes of the Church, and the Classes "apportion" their amounts among their congregations. Each congregation thus is allotted a certain quota which it is supposed to raise for various objects in the Church, such as Home Missions, Foreign Missions, Ministerial Relief and Christian Education.

Q. How much is the "apportionment" for Home Missions?

A. It is \$350,000 a year, which represents just about one dollar per member.

Q. That does not seem such a large amount. I presume the full amount is quite easily raised. Is it?

A. On the contrary. There never has been a time when the apportionment was raised in full. During the last few years less than 40 per cent of the total amount has been raised.

Q. Give me this in actual figures. Percentages always make my head swim.

A. Well, just about \$135,000 has been raised for Home Missions, leaving over \$200,000 each year unpaid. In six years this unpaid balance amounts to a Million Two Hundred Thousand Dollars. In 1929 the Church paid \$335,000 for Home Missions.

Q. Do you mean to say that if the same standard of giving had been maintained during the last six years the Board could have expended a million dollars more in this work?

A. That is precisely it. The Board could today be entirely clear of debt and have a neat surplus on hand if the standard of giving set in 1929 had been maintained since then.

Q. You mention "debt"—do you have a debt?

A. Unfortunately yes. The Board has a debt in its General Fund of over \$200,000. About half of this amount is owing to missionaries in long overdue salaries, and the rest is owing certain banking institutions.

Q. How do you ever expect to pay this amount?

A. We have confidence in the pastors and members of our Church. We believe they will eventually pay it. Times are getting better. Our people begin to have more money, and they will again pay more for Home Missions than they did during those lean years.

Q. Have you any special method whereby you hope to raise the bulk of this deficit?

A. The Board has tried various methods, all of which succeeded only in part. It has during the last year endeavored to secure 20,000 persons who would each give a dollar a month over a period of ten months. You see, that would make \$200,000 which would pay this debt in the General Fund.

Q. That strikes me as a pretty good method. It seems quite easy. Have you already secured a good many of these individuals?

A. Yes, quite a number. About \$70,000 have thus far been received, and more than half of our congregations have not yet responded.

Q. Well, I am surprised. Do you know that I had known nothing about this? Help? Well, I should say so. I'll fill out a card at once. Give me another for my wife. Let me have a few more, I'll tackle our Sunday school class, and the members of our Consistory. You count on me for ten units! I have a better understanding of this work than I had before.

A. Thank you—Goodday!

MEMBERSHIP CARD

THE TWENTY THOUSAND CLUB FOR HOME MISSIONS

I hereby enroll as a member of the Twenty Thousand Club for Home Missions and agree to pay One Dollar, or.....Dollars per month for Ten Months for the purpose of paying the current indebtedness of the Board of Home Missions of the Reformed Church in the United States.

Date.....1937.

Name.....

Address.....

Subscription secured by.....
(Person or organization)

State..... Classis..... Church.....

The task of Home Missions today is not primarily to establish new congregations, although that must be done in growing cities and new communities. The present problems of Home Missions are very different from those of a generation or even a decade ago. Millions of Americans, including many of recent foreign descent, need the ministrations of the Christian Church, with which only one-half of our population is in covenant relations.

The Evangelical and Reformed Church has two hundred and eighty mission fields in America, served by an almost equal number of pastors, deaconesses and other workers, who minister to Americans, Germans, Hungarians, Indians, Japanese and Czechs.

Through the Twenty Thousand Club we are asked to contribute for work already done but not paid for, in the form of back salaries to Home Missionaries. These must be paid before the new Board of National Missions assumes entire charge of the Home Mission work of the merged Church, next June.

The Reformed congregations are asked by the General Synod to contribute a dollar a member in 1938 to support this missionary work in our own land.

—“The Challenge to Advance.”

Foreign Missions

JOHN H. POORMAN, EDITOR

A Faithful Worker



FRED B. NICODEMUS

ON the evening of September 23rd, Professor Fred B. Nicodemus who had been a member of our missionary staff in Japan for twenty-one years, suddenly passed away at Claremont, California. The end came as the result of a stroke. Due to continued illness, Mrs. Nicodemus and he had returned to America last fall and had taken up their residence in a missionary apartment at Pilgrim Place, Claremont. When it appeared that he could not return to the work in Japan, he was honorably retired on April 1, 1937, by the Board of Foreign Missions.

The funeral service was held on Saturday afternoon, September 25th. Dr. Stauffacher, pastor of the Claremont church, Mr. Ross, formerly of Sendai and Mr. Gleason, formerly of Osaka conducted the service. The ashes were placed in a niche in the cemetery at Pomona nearby.

Mr. Nicodemus was born at Forrester, Illinois, on June 19, 1884, the son of Fred F. and Rebecca B. Nicodemus. He became a member of Zion Reformed Church at the age of twelve. He was graduated from the Forrester High School in 1904 and then took the Engineering Course at the University of Illinois, finishing in 1909. Between his junior and senior years he worked as a drafts-

man for a Chicago firm. He became a Student Volunteer during his course and served as leader of the Student Volunteer Band in his senior year.

In September, 1909, he went to Japan under contract with the Y. M. C. A. to teach English in the Government schools. Two years were spent in this capacity at Osaka and five years at Taihoku, Formosa. Upon the recommendation of the Board of Directors of North Japan College, he was appointed by the Board of Foreign Missions as a teacher in that institution July 1, 1916. Besides his teaching, he put to good use his engineering training and talents in the supervision of the erection of a number of Mission buildings. Among these were the Social Hall, the Middle School and College Department buildings of North Japan College, the Rahauser Memorial Church, the Mission Office building, the Kindergarten and Women's Work building at Sendai as well as a number of projects at outlying points.

In one of his personal reports written after a year spent largely in building, he said: "In the present work it is my hope and prayer that I am doing more than overseeing the laying of bricks, the cutting of stone, and the mixing of concrete, that I am building character into the structures which will influence the lives of the young men who pass through our school."

In another report he said: "There is nothing which is of greater need in the Orient today than an intelligent knowledge of the teachings of Christ, such as we attempt to teach in our two Schools and churches, for the peoples of the East are searching for a guide and a leader to a new civilization."

Beside his widow who was Ella C. Neubauer of Highland, Illinois, Mr. Nicodemus leaves two sons, Frederick E., of Boise, Idaho, and David B., a recent graduate of DePauw University. To them and the other relatives and friends we extend our sincere sympathy.

"I am always interested in THE OUTLOOK OF MISSIONS and like to read about the work the missionaries are doing at home and abroad."

—MRS. H. A. MEIER, St. Paul, Minn.

New Missionary to Iraq

AT the recent meeting of the Executive Committee of the Board of Foreign Missions (R), the Secretary reported that this summer he had interviewed a number of prospective candidates for the position of teacher in the Girls' School at Baghdad, but had not been able to find a suitable candidate who was willing to accept the position. He also reported that he had recently received communications from Dr. L. J. Shafer and Dr. F. M. Potter of the Board of Foreign Missions of the Reformed Church in America, stating that Miss Elisabeth R. Calverley would be available for this position. Miss Calverley is the daughter of Dr. and Mrs. Calverley, formerly missionaries of the Arabian Mission of the Reformed Church in America, and was born in Arabia.

Action was taken recommending her for election by the Joint Committee of the United Mission in Mesopotamia, to represent the constituency of the Evangelical and Reformed Church. At the meeting of the Joint Committee on September 24th, Miss Calverley was appointed as a short-term missionary for a period of three years.

Miss Calverley is a graduate of the Hartford, Connecticut, High School, 1933, and of



MISS ELISABETH R. CALVERLEY

Mount Holyoke College, 1937. She was expected to sail for Iraq the last week of October.

The Christian Colleges in China Carry On

A graphic picture of the great difficulties which are facing the Christian educational institutions of China is given in the *Bulletin* issued October first by the Associated Boards for Christian Colleges in China of which Dr. Ralph E. Diffendorfer, Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, is the President. The following excerpts should prove of interest to the members of our Church:

"To those who are deeply concerned with the welfare of the Christian colleges and universities of China, this is the first of a series of bulletins summarizing news being received daily in the offices of the Associated Boards. We are conscious of the keen and sympathetic interest in this work felt by thousands of Americans, and are glad to be able to report from the Colleges a steady purpose to continue their programs despite current grave difficulties.

The General Situation

Despite our fears lest the disturbed conditions in China might prevent many of the

Colleges from opening for the fall term, a majority have already cabled that they have begun their work, and other reports are coming in as rapidly as letters and cables can get through. In thus carrying on, these Colleges are pursuing the course they have always followed in the many crises with which they have been confronted in the past. They are also heeding the expressed desire of General Chiang Kai-shek to keep the educational work of the country going forward.

These Christian Colleges have produced a strikingly large proportion of the leaders in China today. At this time they are more urgently needed than ever, because many other institutions are being compelled to suspend operations and because an even larger number of trained and devoted leaders will be needed during and after the present crisis.

The latest news received from six of the twelve Colleges within the Associated Boards, beginning in the north, is as follows:—

Yenching University, Peiping, cabled on September 22nd, "HAVE OPENED WITHOUT INTERFERENCE. ENROLLMENT TO

DATE 268 MEN, 111 WOMEN." (This is approximately half of normal enrollment.)

Ginling College, Nanking, planned to open September 20th. The air attacks on Nanking made this date impractical, but every cable indicates President Yi-fang Wu's determination to continue and to hold her staff in readiness.

The University of Nanking has been planning to open October 4th. A China Clipper letter from President Chen dated September 14th, announces this plan, and adds:—"We have prepared dugouts and trenches on the campus and will assign each student to a definite place in time of raids. The students are pressing us to open, and it is the opinion of the administrative group that we should try to do so."

The campus of the *University of Shanghai* was damaged in the fighting around Shanghai, and has been occupied by soldiers. But it has announced its plan to open on October 1st in the French Concession. President Liu has cabled, "NO MATTER WHAT HAPPENS, WE ARE DETERMINED TO CARRY ON. I BELIEVE THAT THE EDUCATIONAL FRONT IS EVEN MORE IMPORTANT THAN THE MILITARY FRONT."

Lingnan University, Canton, opened on September 20th. In spite of repeated bombing of the city, close at hand, the Provost, Dr. Henry cables, "ENROLLMENT SMALL BUT SPIRITED." The twenty American exchange students were eager to remain, but most of them have been recalled by their parents.

Hua Chung College, Wuchang, has been requested by the Chinese government to accept a large number of students from government institutions affected by the hostilities, and will operate virtually on a "double shift." Its enrollment is about three hundred, a fifty percent increase over last year.

Personnel

While exact figures are not available, we estimate that from eighty to ninety percent of the total staff of the whole group of Colleges (omitting those regularly on furlough) are now on the campuses of their respective institutions. These proportions naturally vary widely in different localities.

Many difficulties have, however, been encountered by members of staff away from their colleges for the summer, or returning to China at the close of their furloughs. The disruption of transportation facilities has

caused much delay and inconvenience, but the latest reports indicate that most of these staff members are now back on their campuses. A typical case is that of Robert Gaylord Barnes, going out from Princeton to Yen-ching. After being delayed in Hongkong and being caught in the typhoon there, he had quite an Odyssey along the coasts of China and Korea before finally arriving safely in Peiping.

Note. Dr. Paul V. Taylor, of our own denomination, who was detained in Japan while en route to Hua Chung College, Wuchang, of which he is Dean, had a somewhat similar experience. His efforts to secure passage to Hongkong were finally successful. However, shortly after completing arrangements to leave for Hankow by rail, he learned that the Canton railroad station had been bombed. His last advice to the Board of Foreign Missions was that he would proceed to Hankow by a German air line.

* * *

President Stuart of Yenching writes as follows concerning the urgency of the need for Western members of staff at this time:—"Foreigners will be more than ever needed these next few years—and pathetically wanted. The only pleasing feature of these recent weeks has been the touching proof of this."



DR. AND MRS. FRANCIS C. M. WEI
Dr. Wei, who is President of Hua Chung College, Wuchang, China, is now in this country.

Guidance for Youth with a Vision

KULING is a resort where wise people go to preserve the health they enjoy; where the sick go to recover their health; and where all go for spiritual reinvigoration. To those who seek health, the tennis tournament is the high spot of the season; but to all the Kuling Convention Week is the highest point of the season. This year there is hardly any tennis playing and the tournament was not even mentioned. For Convention Week we were all set, assured of a real treat. Then six weeks before the date the second speaker sent a cable that he could not come, and the Committee scurried about for substitutes. Eight days before the Convention, Mars took a hand in it and the main speaker wired that on Consular advice he could not leave Manchuria—or was it that he could not return thither, if he ventured into China?

The people who so graciously responded to our S.O.S. to save the Convention showed us that difficulties only challenge people with a purpose to put forth greater efforts to solve their own and other people's difficulties. While we missed the spiritual-uplift addresses we always look forward to, yet we were amply rewarded by those who substituted for the regular convention speakers.

Two addresses in particular move me to write to the Church at the present time. The one was by Rev. Michael Bruce on "Work Among Students," and the other was a report by Rev. Arthur Rugh of Yentsing College on a survey made among the students of that institution regarding their attitude to religion and the reasons therefore. You folks at home are having the same difficulties they encounter out here in China, hence what I have to write, may help some of the young people who are now in College or Seminary, and may show how you make better provision for your own life's work.

We were reminded that the students coming to Colleges now are the product of conditions prevailing in 1927, when Soviet anti-Christian agitation had done its worst to discredit Christianity. The teaching of religion of any kind in primary and junior high schools was forbidden after 1927. In senior high schools and in Colleges it could be offered as an elective, though teaching it had to be done outside the school buildings. Naturally young students did not want to be looked upon as devotees of an exploded superstition and in consequence they came to College with a profound con-

tempt for religion. They had been fed on all the stock arguments against religion used by the sceptical in all ages and lands. Never having had opportunity to hear what could be said in favor of Christianity, they had no reason for giving the advocates of Christianity a hearing. They did not realize that their ignorance of what Christianity is, was hardly a sound basis for deciding against Christianity.

To approach persons in such a state of mind is indeed difficult, because they are prejudiced against religion; and your attempt to influence them is looked upon as nothing less than an insult to their intelligence.

One of the professors of Shanghai University (Baptist) told of the way in which they overcame this antagonism. They offered a course in the Philosophy of Life based on the very questions these prejudiced students put forth. These 150 questions were formulated in some systematic way and answered by this teacher from the Christian standpoint. The freshman class dare never exceed 200 in number, and more than sixty of them took this elective course. During the intervening years the number choosing this course has risen to more than one hundred each year. In a land "science mad" this is highly significant. They offer religious courses as minors throughout the four years of the college course and more than half of their students choose these courses. Can any of our own denominational Colleges beat that percentage? Evidently these young folks who come with great hostility to Christianity discover that Christianity is not the "opiate" of the people, but offers something that science itself cannot offer them, because the latter deals chiefly with matter. The Life of Christ, which is offered in the sophomore year is as challenging to Chinese students as it is to the high-minded youth of the West. It still lays a fascination upon idealistic youth from which they cannot get away.

It was brought out very clearly that any man teaching science as though it had no spiritual or religious implications might as well be a pagan as a Christian. If a teacher of science does not see these religious implications, he simply has no place in a Christian institution. The student might as well be in an anti-Christian institution, if his teacher cannot and does not show him the God behind all these facts of science; or that, what are

called, the laws of science are nothing but God's way of running the world of matter.

This brings out an important matter which Boards of the Church must never forget in seeking candidates for the field. If the applicant is not a person of powerful Christian convictions, anxious to share the joy and strength these bring to him with other individuals whose difficulties he appreciates, then do not send him to the foreign field, for he will be of no use to the Christian cause.

The next point to remember is, that if you have the right convictions, you ought to qualify yourself to present those convictions in the most effective way educators have discovered for presenting truth. Can you present the Christian faith without knowing what that faith really is? Can you present it in a convincing way unless you have learned the best methods of religious as well as general education?

Because of restrictions on religious education as part of the regular high school curriculum, it seems as though the time has come to appoint some one specially qualified to deal with the student class. Such a person will not be confined to work among Mission School students; opportunities for work among Government School students are opening up everywhere. Youth must find some meaning in life, otherwise life is unendurable. The knowledge that God is at the centre of things, guiding and directing the lives of men to some worthy goal, is the only kind of knowledge that can give meaning to life. Youth needs this knowledge, and will accept such an interpretation when it is presented in harmony with all the facts of the universe already known to us. "Behind all this that you see, there is nothing but blind chance," may be atheism's enlightening (?) answer, but it is dust to the parched throat of youth.

(Continued from Page 300)

have assurance that the church is in a position to rightly care for it.

The military troubles in the Peiping area between Japanese and Chinese soldiers placed the delegates under a great strain. When we realize that the families of most of the officers of the General Assembly as well as those of some of the delegates were in the endangered districts, we marvelled at the quietness and

It is possible for any one who plans to come to the foreign field to find schools where he can obtain such courses as will qualify him both with regard to matter as well as method. What if it will demand an extra year or two to fit oneself thoroughly for such work? Would you come to China to do just what any pagan might do just as well? To teach any subject better than a pagan can teach it, but to fail to bring the student into relationship with God through Christ, will neither justify the sacrifices you will have to make, nor the sacrifices of money the Church will have to make to send you out here.

Study your sciences, for they will enable you to make an honest living; but do not neglect studying what is life's supreme significance. Take the religious courses offered you and learn how to build the finest type of life; and learn the art of teaching these things to others in order to become as effective a teacher of the religion by which you live as of the science by which you make your living. Then you will be qualified to answer the call of the Lord, as well as of the Board, for new workers for China or any other field. The Board will be needing men and women of this type five or ten years hence as much as at this time. If you are beginning your higher education this year, giving heed to what I have said here, will give you a chance to be thoroughly prepared for this work when the challenge comes to you. The heart of the young Chinese men and women of this generation will not be satisfied by the time you graduate, and Christ is the only one who can satisfy their hearts, just as He has satisfied yours. They need you, if you will come bringing them Christ.

By one who knows their sufferings and sorrows and their hopelessness without Christ.

PAUL E. KELLER.

Kuling, August 6th, 1937.

poise with which they continued the meeting to the very end.

Some of the Synodical reports showed how real evangelistic revivals had brought deeper spirituality to the churches in their area. Several had to report great suffering within the last four years, largely due to communistic elements. There seemed to be a hopeful outlook on the part of each Synod.

Hymns in the Japanese Church

By REV. GEORGE S. NOSS

(Continued from October Number)

II

Little Hymn Books

But the missionaries were not to be held back by any fear of ridicule: they plunged into the business of publishing little hymn-books. Mr. H. Loomis got out a little book of sixteen hymns in 1873, although he had arrived only the year before. This was in Yokohama. The following year another little book of eight hymns was published at Kobe. Three missionaries and a Japanese worked up these hymns, and the Japanese was the Rev. T. Matsuyama, the first Japanese who composed hymns that were really good. Mr. Matsuyama was a Congregationalist. At the same time a Mr. Okuno, of the Dutch Reformed Church at Yokohama, helped the missionaries in translating hymns, and later on did good work on his own. These men are the authors of four, and three, hymns in the new hymnal in use since 1931.

After these two little hymnals saw the light, other books came in rapid succession. Five more collections were published in 1874:

1. A book of 19 hymns by Mr. Loomis and Mr. Okuno, consisting of translations fitted to western tunes, throughout, and published in Yokohama.

2. A Baptist hymnal of 27 hymns, by Dr. N. Brown. Dr. Brown was a linguist indeed: he came to Japan in 1873, and in less than a year he had translated a number of hymns, and a versification of the Lord's Prayer which was in use for thirty years. He brought his own printing-press.

3. A union hymnal gotten out by the Rev. H. Stout, of the Dutch Reformed, and the Rev. J. C. Davison of the Methodists, at Nagasaki in southwestern Japan. They included some of the hymns of the Yokohama hymnal.

4. A larger hymnal than any of the above, gotten out by J. C. Berry, of the American Board. He also included chants. It had an edition with the Roman characters and the Japanese syllabary interlined. It was a sore trial to get this book printed:

"It was among the first products of Enams press in Kobe. The printer could not easily read the writing and made a great many mistakes. Dr. Davis corrected the proof three times, and then growing weary of waiting told the printer to 'go ahead on that.' The

book contains only 39 hymns and chants, but the printer having only enough type to set up half the hymns had to knock down his type in order to set up the remaining half. When the final proof came and the doctor wanted to make changes it could not be done, and so the mistakes were perpetuated." (G. Allchin, *Hymnology in Japan*, a pamphlet, p. 18.)

5. A little book of 20 hymns compiled by the Rev. Y. Kumano, and printed for the Presbyterian Church in Yokohama, completed the list of the hymnals printed this year of 1874.

In 1876, Dr. N. Brown published a hymnal with 62 hymns, and with the sol-fa notation with instructions for its use. Three years later the Methodist Church issued a hymnal with 53 hymns and 6 tunes, being the first hymnal with music in the staff notation and with the music in four parts. The Episcopalians put out a smaller book of 26 hymns at about the same time.

In 1882, the Rev. W. W. Curtis published the first complete hymn and tune book. It was necessary to print the book from wood blocks, and although the Japanese are second to none in their skill in wood-block printing, they did not have any experience in the printing of music, so there were many errors. A Mrs. Ienaga distinguished herself in translating a number of hymns from the English for this book, and her work received further recognition in the edition of 1886, enlarged and revised by the Rev. J. C. Davison of the Methodist Mission, and printed with stereotype plates brought for the purpose from New York. There was also music specially composed for the 57577 "metre" we have mentioned above.

In 1890, another union hymnal by Presbyterians and Congregationalists was issued. This is the well-known hymnal "*Shinsen Sambika*", which for the first time was more or less national in scope. The printing was very well done by a Yokohama firm, and showed that the Japanese were coming along in their absorption of western music.

Another sign of change was that from 1890 practically all hymn-books were published by committees of missionaries and Japanese. The hymnals had improved so much in quality and size that no individual was able to handle the work to satisfaction. There were several

other small hymnals put out at this time: The Rev. J. Batchelor compiled a hymnal for the use of the Ainu in Hokkaido; there were song books put out for kindergartens and Sunday-schools; and a hymnal for the use of the Salvation Army (1895).

A letter quoted by Allchin (p. 24) will show the pain some of the early hymns gave some of the educated Japanese Christians of those days:

"When I entered the Doshisha" (says the unknown writer) "the singing was very bad. One hymn read:

*'On seisho no imi wo
Etoku suru yo nī,*

The meaning of the honourable Scripture, Make an effort to apprehend! and this was so foolish that I had no desire to sing any praises to God, because it made God foolish in the eyes of thoughtful men. When others sang I bowed my head in prayer. I not only disliked to hear the people around me singing but was ashamed to have even a *betto* (i. e., footman) or *kuru-mahiki* (i. e., rickshaw man) hear such nonsense.

"But I wondered especially that scholars like Dr. Neesima and the missionary teachers could open their mouths and seriously sing such stuff.

"There were some hymns that were not so bad, probably Mr. Matsuyama's hymns. But the singers were not able to distinguish between the good and the bad, because the Christians of that day were not scholars.

"At that time only priests and old-time scholars were able to understand anything about hymns, and such people hearing for the first time Christian songs must have had very strange feelings, as people do to-day on hearing the prayers and hymns of the *Ten-rikyo*.

"Such songs used seriously by Christians incited much ridicule among priests and others. I told one of the missionaries that I did not care to sing such hymns; but he did not seem to understand my feelings, for it was not expected that if Japanese did not appreciate the ridiculousness of the thing, foreigners could.

"Among the hymns was one translated by a missionary which runs thus '*Yesu ni oide, Yesu ni oide.*'* The pupils laughed so much at this that another missionary altered it to

*The missionary wanted to say, "Come to Jesus." But the verb form "*oide*" is extremely colloquial, and used by little children and in calling footmen or waitresses. To get the proper flavor one would have to say something like "This way for Jesus!"

*'Yesu ni irasshai, Yesu ni irasshai.'**** This was worse still and increased the laughing so much that no one could sing it. The missionaries stared and wondered what was the matter with the hymns. This ridiculous state of things was more than I could endure. There was no mistake with the translation, but with a hymn feeling is more important than mere meaning. The meaning may be ever so clear but if there is no beauty, grace, nor high thought, the hymn will not affect any one. And the feeling depends entirely on the choice of proper words. The change of even one word will make a hymn comical, and the missionaries at that time were not able to perceive this. If people laugh and feel amused when praising God it does more injury than good.

"Since those days the hymns have been altered for the most part for the better but a few ridiculous hymns of the type of the one I have cited at the beginning of my letter still remain. When the hymns were given out in the chapel, I covered my ears and wanted to flee away but at last I got accustomed to it."

The man just quoted must have been an unusually sensitive soul, and because there were others like him, the literary quality of the hymns kept getting steadily better, after some Christians had grown up in the faith and were able to bring both aesthetic feeling and a Christian heritage to the work of writing hymns that could attract the simple without repelling the intelligent, or influence the sensitive without mystifying the dull.

There were other objections to the early Christian hymns, and some of them were well-taken. Japanese did not like continual references to the Devil and conflicts with him. Nor did they like the way in which characters out of the Old Testament were perpetually being dragged onto the scene: Abraham, Isaac, Jacob, Adam, David, and the rest. Nor do Japanese take kindly to hymn references to Mt. Zion or to Jerusalem: they feel that they are obliged to render lip-service to the scenes of Europe, for few of them reflect that Palestine is a distant land to the Englishman as well as to the Japanese.

Again, Christians in Japan are keenly alive to the pessimistic tendencies of Buddhism, and will almost certainly object to any hymn that stresses the transitoriness of this life. "O

****"Irasshai"* is more polite than "*oide*," and is used mostly by waitresses and mercantile people. It has the flavor of a wayside shop, or of a cheap restaurant!

where are kings and empires now" is a case in point. It has found a place in the latest Japanese hymnal, probably because the American members of the committee put it there, but I can't imagine the average Japanese Christian getting enthusiastic over such a hymn, nor have I ever heard the 90th Psalm read in any church in Japan. To the

Japanese Christian it seems like a relapse into Buddhism. This may be a little extreme of them, but that is how they feel about it. They get the same reaction to Buddhistic sentiments in hymns as the average Protestant would if, while singing hymns, he came across oblique but unmistakable references to Purgatory or Mary the Mother of God.

(To be continued)



FIRST MEETING OF THE MUSIC TEACHERS OF CHRISTIAN SCHOOLS IN JAPAN, HELD AT GOTEMBA
Twenty graduates of the Music Department of Miyagi College are in the group.

Those Old Victrola Records

In these days of radio, what are you doing with your old victrola records? Perhaps you do not know that a very splendid use can be made of them by the Church of Christ in China. A recent letter from Dr. A. R. Kepler, one of the executive secretaries of the Church of Christ in China, reads as follows:

"I know that you are deeply interested in Christian broadcasting and its possibilities as a Christian agency. We need suitable victrola records and many of them. We thought that we might secure the same by appealing to our interested friends in the churches in America. I therefore prepared the enclosed manuscript which we would like to see in your church magazines."

I take particular pleasure in commending this communication to all of the members of the Evangelical and Reformed Church.

A. V. CASSELMAN.

Christian Radio Broadcasting is providing unlimited opportunities to reach the millions here in China with the Christian message by word and with song. Less than a year ago, we organized in Peiping the North China Christian Broadcasting Association. A consecrated Christian Chinese layman provided equipment which is thoroughly up-to-date. We have a normal broadcasting radius of five hundred miles with a population of more than one hundred twenty-five millions. The

Peking language is the standard for China and is for that reason always listened to with great delight by Chinese everywhere. Millions who cannot read, can be reached with the Gospel message over the air. You find radio aerials in increasing numbers topping houses in our rural villages and market towns.

There is a way in which Christians in America can cooperate in this project: We are on the air five hours a day with devotional periods in English and Chinese, evangelistic talks, Christian cultural addresses, bedtime stories and music. You can help us by providing victrola records for our musical programs and Bedtime Story Hour. We need a variety of phonograph records, in the following order of importance: 1. Hymns and sacred songs. 2. Children Songs and Stories. 3. Negro Music and Old Familiar Songs. 4. Pipe-organ and Orchestra and Opera. 5. Band Music.

Several years ago a little Chinese girl visited our home, and heard a laughing song over our victrola. She was deeply interested and remarked: "That person sang in English but laughed in Chinese." Laughter is a universal language. Such records will not come amiss. Needless to say we do not want any

jazz or dance records. Since a Christian Broadcasting Station also does not want to be behind the commercial stations in the quality of the music which we broadcast, we cannot use records which have had their day and are almost worn out.

Some of you may have records at home of the desired type which you might wish to contribute to our Christian Broadcasting Association to put on the air in North China. Some who read this might be moved to go to your victrola dealer and purchase some new records which you think might be enjoyed by North China's millions.

In case any of you who read this are moved to contribute records, the Board of Foreign Missions of the Reformed Church in the U. S., 1505 Race Street, Philadelphia, Pa., has kindly consented to receive and forward to us any parcels addressed to them and plainly marked on the package for the North China Christian Broadcasting Association, Peiping, China.

Yours most cordially,

A. R. KEPLER,
*Executive Secretary, The General
Assembly of the Church of Christ
in China.*



月年二民影攝會修退會大湖兩會教督基華中
SPIRITUAL RETREAT OF LIANCHU SYNOD, CHURCH OF CHRIST IN CHINA

Men and Missions

JOHN M. G. DARMS, EDITOR

"I already have that"

A farmer from the back country came to a well-known pastor, who was about to leave his charge for another, and asked him whether he was the pastor who was always working and pleading so hard for the missionary cause. After giving the farmer this assurance the man pulled out roll upon roll of coins, securely packed, and laid \$12.00 in coins on the table.

The pastor wished him God's richest blessing, but the generous farmer replied: "That I have already."

Is this not true of most of us? All our loving and giving is at best but an honest expression of our gratitude to God for blessings already received. The feeling of gratitude and the acknowledgment of it go together.

Then and Now

If the birth of Christ meant so much to the men in His day, how much more should it mean to us men in our day?

Note the *movement of men* in the Gospel story. There are Joseph, the shepherds, the wise men, the King and pilgrims, the inn-keeper and Roman soldiery—all MEN. And each one had a peculiar interest in the happenings.

Certainly, in this day of world-wide movement of men for military purposes, the Christian men of our day should be on the move to help make known and make effective the birth of Christ and the indwelling of the love of God in human lives.

And if the men of the Church cannot move out into evangelistic action, they can *support our missionaries*, home and foreign, who are doing just this sort of thing day in and day out, in our land and in foreign lands.

Static, mute, inactive men never have been gripped by the love of God in Christ, else they would join the company of those who this Christmas season feel their hearts burn with a desire to make Christ known, loved and obeyed in all the world. And they will be anxious to prove their interests with their gifts.

The Word of a Gentleman

At a crucial period in his life, when after four and a half years of travel in exploration, he had discovered on January 14-15, 1856,

the mountainous dividing line between East and West in the heart of Africa, Livingstone, fearing he might lose his life if he attempted to cross over the raging waters to face the unsympathetic natives, wrote these words into his diary: "I am standing at a point, when all my plans for Africa might fail and my heart is all a-quiver. But I have read and heard that Jesus said, 'All power in heaven and on earth are given unto me and lo, I am with you always, even to the end of the world.'"

"That *is the word of a gentleman* of the highest and strictest integrity and that settles it. I shall not cross over in the dark but in daylight, where anyone may see me, even if it be the last time. I am now perfectly at peace, thank God."

Do we take God's promise in the coming of Christ to us in that sense and will we men act the gentlemen this Christmas and meet the trust and expectation He has in us?

If we will, remember the work of Missions with a generous gift at Christmas. That's a real gentlemanly act.

Don't You Feel Better?

What, if your church did not have a missionary activity, if there were no one bringing the Christmas Gospel to the neglected people and races of America, or to the people of other lands, would you feel as happy as you do this Christmas season?

Deep down in the heart of every fair-minded Christian man, is the desire to share this wonderful Christ, who means so much to him, *with the world*.

And the Boards of National and International Missions are saying: That's exactly what we are here for, to help you share your blessed Christ with the entire world. And the records prove, they are doing it and that effectively.

Do decency and respectability not demand of us men then, that we share in this work and do our part through prayer, cooperative effort and through our giving?

Here's a real chance to be happier still at Christmas, if we men, before we go to Christmas mart to purchase our presents, lay aside or send off early our Christmas share for the Christ-sharing enterprise of the Christian Church. Let the Boards and the missionaries know that we feel better for this partnership in the world's greatest enterprise.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

MRS. EDWIN W. LENTZ, EDITOR THIS ISSUE

Moslem Life Today

TURKEY with Allah dethroned, Persia with women unveiled, but hardly much more cultured; India with seventy-eight million Moslems wavering between allegiance to the British crown and acquiescence in the full demands of patriotism, Arabia and the Arabic-speaking peoples devastated by new-fangled political, religious and sociological issues—such is the bewildering spectacle of Islam today.

For the sake of brevity we shall build our central theme around the Arab world, the heart of Islamdom, with which the present writer is best acquainted. Today one wanders wide-eyed through this large domain, with the faint impression that he is following Alice through Wonderland, and out of this wandering emerges a feeling that before him are the beginnings of a new old world, vastly interesting and important, a world that bubbles with tragedy and with hope. We will presently examine some of the more recent political events in the Arab East, seeking therefrom to get behind the stage and, by looking at the actors as they are, to acquire a more vivid appreciation of this great drama.

Political Scene: Egypt

First we go to Egypt, where we find that King Faruk, who last year went incognito to England's great coronation, arrived back in Cairo, late last July, to have his own kingship solemnized. The question arose whether to crown him with the golden fillet once worn by King Tutankhamen. But Muhammadan sovereigns are never crowned, only symbolically invested with the sword. When even this historic sword could not be located, the government ordered that the state procession be featured by bright red limousines, and changed this finally to one such limousine for the Premier and a shiny gold coach for His Majesty. Thus was invested the first sovereign of modern Egypt, the senior Arab state.

"The dearest Egyptian to me," said King Faruk, in a broadcast talk on the same evening, "is the one who feels the most deeply his duty to his country." This may be regarded as the keynote of the new reign,

heralded so pompously on July 29. The Egyptian nation, long abused, is now in the mood to tackle the serious problems before it, and thus offer leadership to the Arabic-speaking world.

Iraq

From Egypt we go to Iraq. From the valley of the one river to the valley of the two rivers. Here our story blossoms with the promise of delightful harvest, also with mad materialistic fruit. The spirit of revenge, characteristic of desert life, makes heavy inroads into modern Iraq. And the saddest of Iraq's recent conflicts was not the one leading to the Assyrian massacre of 1933. About the time, early last November, when the Palestinian uprising against Zionism had been discontinued, largely in obedience to the call of Arab rulers, a revolution took place in Baghdad which overthrew the cabinet, left King Ghazi seemingly unable to cope with the situation and threatened the safety of the throne, to say the least about the anxiety it produced in Britain which holds a virtual guardianship over the land. What followed can be explained by one word—*revenge*. The new dictator, brought to the forefront by this military stroke, did not hold his laurels very long. On August 12 he was assassinated at the Mosul airport by a soldier stated to be a relative of some great chief whose murder had prepared the way for the dictatorship.

Syria

The same day of the summer, on which the high-ranking official fell in Iraq, saw an insurrection in North Syria directed against the French Mandate whose authorities have recently resolved to divide the country into a Moslem section, to be known as the Republic of Syria with Damascus as capital, and a Christian section consisting of the Syrian coast and the mountain home of the stately cedars, to be known as the Republic of Lebanon with Beirut as capital. Contrary to Moslem aspirations for supremacy throughout the land and opposed to Arab dreams for an empire uniting all Arabic-speaking lands, this

divided independence, slated for 1939, has already given France many a severe headache.

Palestine

France's plan thus to liberate Syria finds a counterpart in Britain's plan for Palestine. Indeed the Palestinian puzzle is slowly narrowing down to two sets of negotiations, starting from two opposite points of view. On the one hand, there are negotiations for the partition of Palestine into two independent Jewish and Arab states, to be separated by a British mandate over Jerusalem and the Jaffa corridor to the sea. This scheme is sponsored by Great Britain. On the other side, there are talks aimed at creating a binational Jewish-Arab state in Palestine on some federal basis. The premise behind the first plan is that the Jewish and Arab peoples are too irreconcilable to live together. The premise behind the second plan is that the Jews and the Arabs can live together peacefully only by reaching a mutual understanding which the formation of a common government pre-supposes.

Against this background of the three-cornered—Arab-British-Jewish—struggle in Palestine, we might project a picture of the relative importance of the land to the whole world. A very new archaeological discovery indicates that Bethlehem may be counted not only as the birthplace of the Saviour of mankind, but also as the birthplace of the human race. Near there, among bones of giant turtles and of tiny three-toed horses, which lived a million years ago, searchers have found flints worked by man. In the middle ages Jerusalem was considered to be the center of the flat earth, as many a circular map certifies. The Crusades may be regarded as movements from the western edge of the world toward the supremely important middle, in order to make conditions more satisfying. Today half of mankind is keenly interested in the proposed changes in little Palestine, since some 16 million Jews, 240 million Moslems and 600 million Christians have been taught from infancy to regard it as a Holy Land. The inhabitants of Palestine, about 1,400,000 constitute only about one-sixth of one per cent. of the men, women and children in the world who have a personal interest in it. The land itself constitutes about one-sixtieth of one per cent. of the dry surface of the earth.

World Unrest

Not only in the Arab world is there cause for alarm, but in the world at large, not ex-

cluding Christendom. Before me is a statement showing the "wars since the war-to-end-war", mostly perpetrated by western or westernized powers. The Armistice, November 11, 1918, supposedly inaugurated peace. Since then there have been at least seventeen wars. As early as 1919 the guerilla war in Ireland, conducted by 2,000 armed Republicans against 7,300 British auxiliaries, netted a treaty which gave birth to the Irish Free State. Today we may see with our own eyes Franco's rebellion in Spain and the Sino-Japanese conflict in the Far East.

Jittering Christianity

It seems that even within the boundaries of the Christian Church schism is at par. The results of the International Congress of the Council on Christian Life and Work, lately held at Oxford, are far from encouraging. Summing up his impressions of this congress, a writer says: ". . . Somehow or other it does not seem that Christian unity is much nearer because this conference has met."

Missions: Results

However, the Bible was translated into Arabic in 1865 and in the following year the American University of Beirut came into being. Looking back at the past century of missionary enterprise in the Arab East, one may underline some phases of brilliant success, in spite of economic decadence in the Near East which is apt to crowd out the otherwise deep-seated spiritual tendencies of the people. The magnitude of the two events just cited is not always easy to gauge; it often reveals itself in a subtle, almost elusive manner. Here is a son of Iraq, judged to be the mainstay of education in his homeland, who studied on a government bursary in Beirut and later secured an advanced degree at Columbia University. In one of America's foremost periodicals he writes:

"My early life is a typical example of a complete transition from one form of civilization into another, and from an old culture into a new one. The following are among the habits and attitudes . . . which I had to overcome. (1) I cherished a negative attitude against Sunnite Moslems, and thought they would be sent to hell by God. (2) I was taught that non-Moslems were unclean. Eating and drinking with them was sacrilegious. (3) I was taught to go daily to the holy shrine for prayer. . . . (4) I was taught that as a man I should not look at ladies' faces, other than those of the members of my own family, or listen to their voices. (5) I

was taught to salute the great religious men most respectfully, and to kiss their right hands on meeting them. (6) A negative feeling was inculcated in me against the government and its officials; for they all belonged to the Sunnite sect and consequently they were not honest men. (7) I used to watch and sympathize greatly with the mass of people who tortured themselves, once every year, on the anniversary of the martyrdom of the grandson of the Prophet. (8) As a tiny child I played in the street with other children and learned filthy words and dirty habits. . . . (9) My father and mother were rarely in harmony. . . . Quarrels and disputes between them were frequent. (10) My behavior was directed, all the way, by fear. Serious punishment awaited me on my infringing any order or rule."

A number of years of contact with the kind of western education provided by Christian agencies so transformed this man's life that he could write: ". . . the political bond of Pan-Islamism which I used to cherish so much gave way completely to the more modern bond of nationalism. Thus I . . ., the relatively fanatic Moslem and the Pan-Islamist and the warrior gave way to a new . . . who cherished the brotherhood of man, who was a pacifist and at the same time a nationalist. Great aspirations for developing Iraq in particular and the Arab world in general began to dominate my whole life."

Human Brotherhood

These and similar elements enter into the making of present day life in Arabland, over-

whelmingly Moslem. On the one hand ugly defection and intrigue, on the other the infiltration of wholesome influence, with which pre-eminently the various Christian missions must be credited.

Much has been said about the impracticability of those who fight against war. Protagonists of peace are called dreamers. One can hardly deny that war is with the world. But what is the price of glory, and for what do men fight? When a Japanese worker has killed a Chinese, one wonders what practical advantages he has gained. And when the troop ships carried the peasants of Italy to hunt down the natives of Ethiopia, what neat and coherent scheme of life was promoted?

Religion is likely to play a leading role in the reconstruction of the world, even the Arab world. Surely the Bible is among the revolutionary handbooks which can stem the tide of conflict anywhere. In it I read of a certain rich man who went away sorrowful. His decision to have and to hold was a tragic one. He had learned to be worldly and it never pays in the long run.

Much honor to the men and women who, by painstaking effort, are carving zones of spiritual influence for America. In their case it may again be revealed that they were wise who gave up the "sword" for the sake of "human brotherhood".

EDWARD J. JURJI.

Princeton, N. J.

Toward Interpretation of Foreign News

DIFFICULT as it is to think constructively on matters which involve our social, political and religious life in the United States, to do likewise in world relations is far more difficult. True, we have the news paper, the magazine, the radio—these conveniences raise questions far oftener than answer them. Realizing this, we are happy for the opportunity of those who attended the Hood and the Ursinus Missionary Conferences where they had the council of men with first hand knowledge of the difficult situations in world relations. This was particularly true of The Moslem World. Edward J. Jurji, Ph.D., and Mrs. Jurji were present during the entire weeks of Hood and Ursinus. Although both come from Christian homes,

they knew no other than Moslem environment until recent years, since Mr. Jurji came to America for his University preparation. Interpretations were not confined to the class room and the speakers' platform, but daily on the campus delegates and teaching staff conversed with Mr. and Mrs. Jurji on matters pertaining to Missions in Moslem lands and other topics of interest.

whose direct contacts had covered Egypt and Mesopotamia. With the recent coronation of ference with the Rev. F. Nelsen Schlegel potamia. With the recent coronation of Egypt's young King special attention will be focused on that richest of Moslem lands. Mr. Schlegel's interpretation of conditions in

Moslem Egypt came as largely from his residence with a wealthy Moslem land owner outside of Cairo as from his observations at the University of Cairo.

We regret that our two missionaries who spent only a few days instead of a week, at the Conferences, could not do for Japan and China what the presence of the men from the

Moslem World did for that interest. . . . We have no greater missionary concern than that which confronts us at the present in Japan and China. . . . we refer to Dr. Paul V. Taylor and Dr. George Noss. What a help it would have been to have had their campus conferences as we had the ones referred to above.

In Tribute to a Life Well Spent

AT the turning of the maples, Mrs. John Lentz went to her "Home". It was an early departure—there were many who asked "Why?" Her friends would have had her stay, at least until life had reached its full autumn or even to the falling-of-leaf. She had given herself so unreservedly to Christian activities that her family and her associates were sadly perplexed in being left without her wise counsel and leadership.

We have learned through experience that the fruits of the spirit live on. The qualities which made her life radiant will grow in those whom she awakened with her generous friendships and her high ideals of living. We shall look among the hundreds of students with whom she shared her time, her home, her generosity: among the women of her Sunday School Classes; the members of the Missionary Societies; the associates in community and church interests—to live at a higher level because of what she was.

Immediately, in becoming the wife of a Christian minister, Mrs. Lentz accepted not only the opportunities of the local church but of the entire denomination. The Classical Society, the Woman's Missionary Society of Eastern Synod and the Woman's Missionary Society of General Synod very quickly recognized her exceptional ability—as the records of those organizations bear witness. The General Synodical Society is indebted to her for the organization of its Department of Mission Bands. She did this well, but the absorbing passion of her life manifested itself in the Department of Stewardship, of which she was the Secretary from 1926-1932.

Although conscious of the inroads disease was making, she allowed few associates to



MRS. JOHN LENTZ

realize how she struggled to triumph over physical handicaps in order to *live her life*. As a member of the Program Committee for the 50th Anniversary of the W.M.S.E.S. she accepted the share of work and hoped with a great hope to be present—particularly at the burning of the mortgage which would free of debt the Missionary Home at Lancaster. She was not present, but she was present in the hearts of the members of the Synodical Society. Mrs. John Lentz (Wilhelmina Bethke) departed this life September 30th. Funeral services were held at Trinity Church, Collegeville, Monday, October 4th.

Miyagi College Messages



AT THE MIYAGI COLLEGE "SERVICE OF APPRECIATION"

Left to right: Harriet Smith, Bess Kriete, Lydia Lindsey, Alma Stoudt, Helen Weed Gerhard, Alice Ilsley, Margaret Garman, Alma Naefe, Camilla Fesperman, Kate Hansen, Maye Fesperman, Blanche Gerhard, Nina Zaugg

With Friends at Home—Mrs. Carl Kriete, our "First Lady" at Miyagi writes of happy June 2nd, when the missionary staff of Miyagi College joined in the 50th Anniversary "Service of Appreciation." She says—"We remembered you all on June 2nd. The women of the Mission gathered at our house and carried out, as nearly as we could, the program sent from home. Alma Naefe had charge, and Mrs. Paul Gerhard read the history of the W.M.S.G.S. and we were very thankful and appreciative of all the women through the organization, have done for us. The men joined us for tea."

Difficult to Harmonize—We were particularly interested in a paragraph in a recent letter, written from a friend at Miyagi to a friend in America. She said—"I have searched the shops in vain for interesting stationery for my letters home. The letter paper has all gone foreign. Unless one goes to Tokyo or Yokohama, it's impossible to find the lovely, artistic by-the-yard paper that was formerly so common here. It is difficult to harmonize the prevailing spirit "back to the spirit of real Japan" with the foreignized articles on sale everywhere. Sendai's latest achievement is a Japanese-made frigidaire!"

July 6th — Auditorium Moving Skyward. Quoted from a letter to Mrs. Leich:—"I wish

you could see how happy we are to at last have the reality instead of the dream . . . The foundation concrete is all finished and set, as also the front of the first story—entrance and auditorium wall. . . The Sendai Higher Tech. School sent in a request the other day for some of their students to be allowed to come and observe the building; they had never had such an opportunity. The matter was referred to the contractor. The builders are very particular about people coming in and I suspect that the young police dog tied at the entrance is more than merely the overseer's pet."

Founder's Day Ceremony—President Kriete is arranging an interesting program to mark the laying of the corner-stone of the Chapel Auditorium at Miyagi College, Sendai, in September, in connection with the annual Founder's Day. The auditorium is expected to be finished in December.

The Beauty of Worship—With few exceptions, Christian Churches in Japan have given scant emphasis to developing impressive and dignified services of worship. Because some of our missionaries have felt the need for this emphasis, teachers in charge of the music at Miyagi College are giving special attention to the Chapel services. Let me quote again, "We had a lovely Chapel service this morning

(July 6) in the High School. Recently they have been trying to vary the service so as to make it as interesting and devotional as possible. Today we had a processional and recessional: the fifth year students forming

the choir. We are getting ready for the new Chapel, you see. I think they are planning to have special Chapel twice a week, with a robed choir; the different school choruses taking turns as choirs."

"He Whom a Dream Possesseth"

TWELVE years ago a young man and his wife, who had completed their courses at Central Theological Seminary, Dayton, Ohio, were "possessed" with the dream of changing a community. A large undertaking, especially when a community has become the subject of newspaper comment and police court records.

Outside of Dayton's city limits — where lovely country was called "Pleasant Valley" a transplanted community had rooted itself and was spreading its unsightly shelters over the once beautiful country side. Because of the industrial boom of the years just gone by — of the chance for employment in mill and factory, hundreds of new-comers from the mountain regions of Kentucky and Western Pennsylvania had come to Dayton. When the boom collapsed, these new-comers were stranded. In the wake of non-employment, came discouragement, wickedness and callousness. The community had great need of a friend. Rev. Loran W. Veith and Mrs. Veith went to them and have stayed until the dreamed-of transformation has become a fact. Pleasant Valley is a respectable community.

From the beginning, the W. M. S. G. S., through the good offices of the women of Southwest classical society and Ohio Synodical Society, showed their approval of this work and assisted in making possible a church. Because of this interest, I am sharing with the Outlook of Mission readers a portion of a letter recently received from Pastor Veith. He says: "At Pleasant Valley work is moving along nicely and we are planning for the finest winter we have ever had. The prospects for increased membership are encouraging; for better work the outlook is full of hope and finally we are getting our own people ready for real service. This year two of our girls finished two year courses in college as preparation for teaching in the elementary grades. One of the girls has been placed, and we believe the other will be given substitute work until January when she will be placed in a regular position. This spring one of the girls was graduated, with exceptionally high grades, from Miami Valley Hospital. She will spend

the year with the hospital and hopes next year to do some specialized study. These are hopeful signs and they make Mrs. Veith and me very happy. We feel that our nearly twelve years of labor have not been without fruit . . . You have asked about our family? . . . we still are living in our little English cottage by the side of the road. This, at the time of building, was quite large enough—but, with the *blessings of the years* has shrunk until we are not only crowded, but we believe hampered in our efficiency for Pleasant Valley. We believe our work would be greatly aided if we could live by the side of the church where we would be on hand all the time without the necessity of going back and forth between our home and the church."

* * *

Rev. and Mrs. Veith know that one of the suggestions for the Fiftieth Anniversary Gift is a parsonage for Pleasant Valley. We trust they will not be disappointed.

(F. R. L.)



"THE BLESSINGS OF THE YEARS"

Left to right: Daniel George, Loran William, Jr., and Ruth Caroline Veith

Indian Mission News—September

TUESDAY, September 7, was the opening day for the Winnebago Indian School at Neillsville. But, rather than to be late, several people brought their children already on Sunday and Monday; and some who were only a day late found their places already filled. Applicants had been warned to come on time or notify the school if they would be late, since there were many on the waiting list eager to take an empty place. As soon as they arrived, the parents brought them into the office, where they were registered. Then they were sent to the boys' and the girls' governess, who checked over their clothing and marked them with their locker number. Next, they jumped into tubs of warm, soapy water, even though most of them had had a bath in the river near their home before they set out for the school. Their governess then carefully examined each of them for body sores and lice. Whereas, formerly we might have been glad to say one out of the many did *not* have lice, we now can say that there was only one former student that did bring some of these unwelcome guests.

Out in the kitchen huge kettles of soup were boiling and sandwiches were stacked

high in readiness for a hundred and fifteen children and their parents. At the same time the cooks, together with some of the former pupils who came to the kitchen to offer their help, were busy canning tomatoes. At seven o'clock in the evening the bells rang for the little ones to go to bed, and at nine the older ones turned out their lights. All was quiet. The new school year had begun.

* * *

Sickness made a siege on the Indian School early this year. The second week of school a little boy complained of a boil on his back, and was sent to bed with a fever of 104. He became very sick, and for some time ran a fever of 107, alarming all the workers. When another swelling appeared on the shoulder he was removed to the Indian Hospital at Tomah, although the doctor had very little hope for him.

But that is not all. "Up at the house" five Stucki children are in bed with scarlet fever, which places the entire family under quarantine. Many anxious days and nights were spent with the sick ones, but they are now to all appearances well on the road to recovery.

Northwest Synodical Society

THE 18th Annual Convention of the Woman's Missionary Society of Northwest Synod was held at Mission House College on August 21st. Miss Marie Hamann used "Consecrating Our Service unto the Lord," as the theme for the devotional meditations. Miss Ella Klumb spoke of the approaching 50th Anniversary Meeting at Akron next May. The Convention was fortunate in having Miss Marie DeKeyser present the work among the Winnebago in Nebraska. She said: "We have reached the point in Indian work where the white people must draw back in order that the Indian people may go ahead. The only solution for our Indian people is that they locate in the communities where the best

white people live, so that they may advance in their ideals."

In the afternoon a beautiful Memorial Service was held for the late Miss Ruth Nott. During the service a trio gave the selection "Faith, Hope, Love," a favorite song which Miss Nott had taught to a choir of Guild Girls.

Using the subject "Demonstrational Evangelism", Mrs. Gilbert Schroer gave an address on the work at Morioka, Japan. An Illustrated lecture on our Work in the Ozarks was given by the Rev. Paul A. Wobus.

The program following the G.M.G. banquet had Miss Gertrude Hinske as entertainer. She gave a most interesting Travelogue on The Fiji Islands.

ROSE GROSS.

FOR CHRISTMAS...THE OUTLOOK OF MISSIONS

A GIFT of value for your CHURCH friends

An attractive card with your name and greetings will be sent to reach your friend a few days before Christmas.

Woman's Missionary Society of Ohio Synod

AN unusually large delegation was present at the 50th Anniversary of the Woman's Missionary Society of Ohio Synod at Canton, Ohio, Sept. 28-30. The business sessions, the Guild banquet and one evening service were held in First Church. The Fiftieth Anniversary banquet and pageant were held in Trinity Church. "Objectives—Past and Present" was the subject of the message brought by Mrs. F. W. Leich at the Fiftieth Anniversary banquet at which Mrs. Nevin Kerst presided. All of the living Past Presidents were in attendance.

The pageant "A Vision Beautiful" written by Mrs. Anna Miller of Canton depicted the beginning of the organization, the activities of the five decades and ended with the Halleluyah Chorus.

Observing a Fiftieth Anniversary brings with it challenges for the future. One of the

forward-looking projects undertaken at this time was the establishing of a Scholarship Loan Fund in memory of Mrs. Elvira B. Yockey, the founder of the Woman's Missionary Society.

With few exceptions the reports were encouraging and challenging. Inspiring addresses were given by Mrs. Edwin A. Beck of China and Dr. A. V. Casselman. Dr. and Mrs. C. E. Josephson and Dean Partridge of Heidelberg College were presented to the group and brought messages. Dr. Charles E. Miller, President of the Board of Home Missions, spoke in behalf of that Board. All business sessions were presided over by Mrs. F. R. Casselman of Trinity Church, Tiffin, where the next meeting will be held.

RUTH HEINMILLER.

The Woman's Missionary Society of Eastern Synod

IN attendance and interest, the "Fiftieth Annual Session" of the W.M.S.E.S., Oct. 5, 6, 7, eclipsed all previous conventions. This was to be expected. The occasion merited the response of the women who were sharing the blessings made possible by the organization. Trinity Church, Philadelphia, the Rev. Purd E. Deitz, D.D., pastor, was filled for each session and on Thursday night 1400 persons witnessed the Religious Drama "The Light That Cannot Fail," written by Rev. Paul Nagy, Jr. and presented by the young people of Messiah Church, Philadelphia under the direction of the pastor, the Rev. James Bright. The remarkable spirit of cooperation among the Missionary Societies, the Girls' Missionary Guilds and the Churches of the Hostess Classical Society made possible the well appointed Birthday Dinner as the opening social event and the splendid Guild Banquet on Thursday evening. On Wednesday afternoon a pilgrimage was made to Ascension Church, Norristown, where the Society was organized in October 1888. The W.M.S. of Ascension Church entertained with a Program-Tea.

Mrs. Purd E. Deitz, in charge of "Recognition of Missionaries," introduced Mrs. E. A.

Beck, Miss Alice Traub and adopted daughter Leah of our China Mission, Mrs. E. H. Zaugg of Sendai, Japan, and Miss Elisabeth R. Calverley, teacher-elect to the Girls' School, Baghdad.

Challenges to a larger service were given by Rev. Paul S. Leinbach, D.D., Dr. Charles E. Schaeffer, Dr. A. V. Casselman. The augmented choir of Trinity Church rendered a large service with the music at the evening sessions. For the Religious Drama the Choir of Grace Church furnished the music.

Throughout the sessions there prevailed a spirit of recognition of foundations laid by consecrated women. A Recognition Service "In Loving Memory," written and directed by Mrs. E. Messner was presented on the opening night; past presidents led in worship services and other portions of the program. Mrs. F. B. Hahn, president from 1899 to 1903 attended all the sessions. . . . With the many things to be remembered—there was a climaxing moment. The retiring President, Mrs. H. E. Stauffer held the mortgage: the treasurer, Mrs. A. L. Gass lighted a taper and the document which had laid like a pall upon the Lancaster Missionary Home was in ashes.

A letter with good news came recently to THE OUTLOOK OF MISSIONS office from Sheboygan, Wis. Mrs. Harold Diers, secretary of the Ladies' Aid Society of Ebenezer Church, sent the names of six new subscribers! Six New Subscribers from one society is an accomplishment worthy of note.

Chat with Local Presidents

THE "atmosphere" for the January meeting should be in keeping with the season. Cooperation between Program Committee and hostesses is absolutely essential for success in this matter.

Begin the year with an "In Appreciation" consciousness that will envelop every member and every item on the program.

It is not too early for you to call a meeting of your Cabinet including the entire Membership Committee (the chairman of which is the Secretary of Membership) for the purpose of studying the 15 points on the Standard for achievement during 1937-1938. List the points that will be easiest of attainment. After eliminating the easy ones, consider the remaining ones carefully and decide why they are difficult, how the obstacles may be overcome and then make plans for their achievement. Thus will your Society achieve the points and become, as nearly as possible, an Honor Society. An *Achievement* Poster might be made and displayed at each meeting. Print the entire Standard on the poster. As the points are reached place a gold star opposite each achievement. Remember Point 4—"Three-fourths of the members reading

the OUTLOOK OF MISSIONS and a net increase in subscriptions." Half points do not count toward an Honor Society.

Are your monthly meetings planned with the four-fold aim kept in mind: spiritual, educational, business and social?

Is your society a reading society? "Just as 'reading maketh a full man' so missionary reading maketh a woman full of inspiration for missions."

"If you don't read, you don't know;

If you don't know, you don't care;

If you don't care, you don't give;

If you don't give, you don't help."

In November speak of the causes for gratitude and thankfulness in our lives and in December speak of the spiritual side of Christmas as the proper observance of the birthday of our Lord, as opposed to the oppressive commercialism so common at Christmas time.

With "appreciation" of your loyalty to the work, I am,

Yours in fellowship,

CARRIE M. KERSCHNER,

Executive Secretary.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

East Pennsylvania Classis—Mrs. F. A. Erwin,
12 East North St., Bethlehem, Pa.

OHIO SYNOD

Northwest Ohio Classis — Mrs. Alma Schroeder, 307 Marsac St., Bay City, Mich.

POTOMAC SYNOD

Virginia Classis—Mrs. John A. Miller, Mt. Crawford, Va.

MEMBERS IN MEMORIAM

EASTERN SYNOD

West Susquehanna Classis—Rev. Edward Harvey Zechman, Beaver Springs, Pa.

PITTSBURGH SYNOD

Somerset Classis—Mr. Josiah C. Werner,
R.D. No. 3 Berlin, Pa.

Changes of Officers and Departmental Secretaries

(The changes in Synodical Officers will be published in the December issue)

PHILADELPHIA CLASSIS

Literature, Mrs. William A. Dietrich, 160 W. Abbottsford Road, Germantown, Philadelphia, Pa. (Change of address.)

MILWAUKEE CLASSIS

Treasurer, Miss Flora Harlos, 652 N. 68th St., Wauwatosa, Wisconsin.

CARLISLE CLASSIS

Girls' Missionary Guild, Miss Isabella Albright, 701 W. Louthier St., Carlisle, Pa.

GETTYSBURG CLASSIS

Literature, Mrs. Royce Schaeffer, Littlestown, Pa.

"I like THE OUTLOOK OF MISSIONS very much."

—MRS. A. F. KLEYKAMP, St. Louis, Mo.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

SIMPLY a reminder that for this year of "In Appreciation" we should enlist the interest of every member of every organization in the local Church (not to the exclusion of those outside the various societies!) in reading and studying "Beside All Waters", Dr. Charles E. Schaeffer, 60c in paper; \$1.00 cloth. The women of our Missionary Society have been challenged to get on the blank pages of the book as many signatures as possible of persons reading the book. Who will report the most names of readers?

"Prayers for Self and Society" is a pamphlet which will aid in the deepening of your spiritual life. Purchase one at 15c, use it yourself and buy additional copies to use as Christmas greetings.

Prayer Calendars, Prayer Calendars! They are here, there and everywhere! And more beautiful than ever! It seems that each year we make the same remark but the cover for 1938 does surpass every other we have ever had. There are still a few of the gold-cover-1937 Calendars for those who failed to purchase the Anniversary issue (15c each). That Societies and individuals may have them for use on January 1st, the 1938 Prayer Calendars should be ordered *now*. They are "In-Appreciation Calendars", 15c each; in lots of 12 or more \$1.50 per dozen.

During November you are, undoubtedly, completing the "Visitation Evangelism" project with the distribution of "The Fellowship in Christ" leaflet and, if desired, the "Sharing" leaflet. Some congregations have or are combining it with their regular program of Fall Visitation. Remember that the postage rate for the "Fellowship in Christ" leaflet is 15c for 25, 25c for 50, 35c for 100, for any number over that in the same proportion. This leaflet has been made possible through the Life Member and Member in Memoriam Fund. The sowing of the seed of prayer by thousands of women and girls will surely bring forth an abundant harvest.

As we recall the first triennial report of the first President of the Woman's Missionary Society of General Synod, Mrs. Yockey, which says, "It must be remembered that the main object of this society is not to raise money,

but to disseminate missionary intelligence throughout the Church; to arouse the interest and unite the efforts of the women of the Church . . .", let us earnestly and prayerfully prepare for the rendition of the dramatization of the United Christian Adult Movement—"For Such a Time As This." Additional copies are still available at 10c each, 3 for 25c. Shall we do this "In Appreciation?" This is an effort toward achieving the last point in our promotional work which is three-fold in character: To interest. To enlist. To *unite*.

During the early winter let us place our major emphasis on the first point, "To interest." Interest is built upon information, hence there is continual need of keeping all the women of the church informed regarding program meetings and projects by means of various types of publicity. "In Appreciation" Posters may be used during January, February and March. There are none for sale. Use that ingenious person in your church to make one. (In April I would like the Posters sent to me for use at the Triennial Convention in May, 1938). Unique announcements of meetings may be posted or distributed among all the women of the Church. Try new plans.

The theme for January is "My Church—an Outreaching Church." Shall we begin the new year by taking as our slogan, "Doing Uncommon Things In An Uncommon Way?" Our old tasks may take on new significance. We have been informed that this is a method followed at Tuskegee Institute.

The Worship Service, "The Church Reaches Out", by Annetta H. Winter, suggests the use of a Map of the World. If your Church does not own such a map, the following may aid in making a decision to purchase a copy: Missionary Map of the World, 102 x 43 inches, at the top of which are the words, "Thy Kingdom Come, Thy Will Be Done", and in the margin are valuable charts showing populations and regions, sells for \$3.75 cloth; \$1.00 paper; a smaller paper map, issued by a Canadian Board, sells for 20c.

The carrying out of Mrs. Winter's suggestions will result in a beautiful and impressive service. Shall we do this "In Appreciation" of her efforts?

Now is the time to send for "The Prayer Cycle for the China Mission", 3c for 10 copies; 8c for 25; 15c for 50. Distribute them widely. 10,000 are available. The supply may not be sufficient but there will be no more. First come, first served.

One of the numbers for the January Program Meeting is "What I Learned from Mecca and Beyond." It is not intended that this shall be a complete review of the book but that one woman, after having read it carefully, will present new information she gleaned from her reading and that this shall serve as an "appetizer" for the February program which is based on "Mecca and Beyond", \$1.00 cloth, 50c paper.

In a subsequent issue of the **OUTLOOK** we hope to speak of the other two points in our promotional work: to enlist.

The books suggested for reading during January are "Tales from Moslem Lands" (new edition) 50c; "What Is This Moslem World?" cloth \$1.00, paper 60c (*not 50c as stated in the January Program folder*); "Taking Hold of God", \$1.50; "The Soul of Egypt", 55c postpaid; "Yang and Yin", \$2.50.

Reading Books for children which are included in the Reading Course for Boys and Girls and which will make appropriate gifts

for Christmas is the series, "Children of Foreign Lands", by Elizabeth McCrady, boards 35c, paper 15c each, 7 different titles; "Children of Japan", "Children of Lapland", "Children of Mexico", at 10c each; The Eagle Book series, 4 titles, 10c each; the Little American Series by Rhoads, 6 titles, 50c each. The price of the Brandeis Series has been raised to 60c each. Consult the Reading List for additional suggestions.

A popular book of former years—1 unit—is "Singing in the Rain", at 69c each. Another popular book at a cheaper price is "God Lights a Candle" (2 units, 1933-34 List)—price 59c.

Those residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Christian Women in Action

The hand of fellowship is extended by the "older" Woman's Missionary Societies to these recently organized societies and with the gesture are greetings and well-wishes for joy in service.

Lincoln Classis—Sioux City, Iowa, Grace Church. Young Woman's Missionary Society. Organized April 20, 1937, by Mrs. A. G. Crisp, with a charter membership of 10. Miss Agda L. Johnson, 711 George St., Sioux City, Iowa, is the President.

Central Ohio Classis—Sulphur Springs, Hope Church. Organized by Mrs. Frank Zartman, July 28, 1937, with Mrs. Marion Crall, Bucyrus, R. R., Ohio, as President. This group reported a charter membership of 8.

Zion's Classis—Dallastown, St. Paul's Church. The Society was organized by Rev. and Mrs. Lee Gable on September 15, 1937, with a membership of 10. Mrs. Elwood Grim, Dallastown, R. D. No. 1, Pa., President.

Allegheny Classis—McKeesport, First Church. Our latest report of a newly organized Woman's Missionary Society comes from this group which was organized October 3, 1937, by Rev. W. E. Reifsnnyder. Mrs.

Adda Klingensmith, 637 Madison Ave., McKeesport, Pa., President, reported a membership of 10.



REGISTERED NURSE AT A MIGRANT CENTER

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Guild Girls in Action

FOR a number of years the Guild girls have contributed through their Thank Offering toward Migrant Work. This year, with keen interest and delight, we learned that three Guild girls were actively serving in Migrant Centers.

Miss Olive Stewart and Miss Roma Sitler, students at Schauffler College, Cleveland, Ohio, are members of the Guild at North Lima, Northeast Ohio Classis. They found their interesting experiences in the onion fields of Hardin County, Ohio, and are telling some of these in the article "In Onions." When the call came to the women of Ohio

Synod to help finance this Hardin County project each classical society contributed in proportion so that the total gift from Ohio Synodical Society totaled one hundred dollars.

Miss Mildred Fisher, a Guild member of Trinity Church, Philadelphia, volunteered for Migrant service after hearing an address by Miss Edith Lowry, Executive Secretary of the Council of Women for Home Missions. She worked with the beanpickers of Cortland and Homer, New York, and tells her story in the article "Migrant-ing."

"In Onions"—Ohio Migrant Work

OLIVE STEWART AND ROMA SITLER

IN the heart of rural Ohio, in Hardin County, lie 20,000 acres of rich, fertile muck soil known as the Scioto Marsh.

This marsh has produced millions of dollars worth of onions. Up to three years ago the onions were cultivated by Kentucky mountaineer labor. After a serious labor strike the situation changed. The influx of Kentucky laborers ceased and many of the thousands of acres in onions were turned into the cultivation of corn, potatoes and peppermint. Nevertheless, many of these Kentuckians have continued to live all the year round in the dilapidated shacks on the marsh. This summer the group was augmented by the arrival of about thirty families from the hills of Kentucky who came to "work in the fields."

A recent report revealed facts that the approximately 500 Kentuckian adults and 300 children on the "marsh" have brought more difficult problems in crime, morality, health and illiteracy than any other group in Ohio. However, the children are eager for what they regard as education, and in spite of their physical handicaps, many have alert minds. Many of the marsh people suffer from tuberculosis, syphilis, malnutrition, eye diseases and intestinal trouble.

Hindrances to winter education are the scattered families, sickness and lack of interest on the part of parents. This is a sketchy

picture of the group with whom three of us girls from Schauffler cast our summer vacation. . . . Carol Kramer was the third girl. Our "Center" was one of many sponsored by the Council of Women for Home Missions, under the supervision of Miss Edith Lowry. For a period of ten weeks we had an enrollment of seventy with an average attendance of thirty-five. Our day's program had worship, correlated handwork, organized play, dramatics and music. A well-balanced meal was served at noon and refreshments in the afternoon. Efforts were made to teach much-needed lessons in cleanliness—each child had his own wash basin, cloth, soap, comb and tooth brush. In the evenings the older boys and girls had craft and sewing clubs.

As much as possible we looked after the health of the children. Boils were cared for—treatment given for impetigo—children suffering from summer complaint fed the proper food. Children of pre-school age were immunized for diphtheria. . . . To these children we endeavored to give a glimpse of the Christ life: a desire for better standards of living—and an outlook on the world beyond the marsh.

We wish to thank all the friends who, through their churches, social agencies or otherwise, helped by gifts and cooperation to make this project a success.

Migrant-ing

MILDRED FISHER

FOR six weeks I worked with the Italian and Polish beanpickers in migrant centers at Cortland and Homer, New York. These were mostly women and children from underprivileged districts of Syracuse who came to the camp during July and August for their "country vacation." Facilities—water supply, electric and toilets are fair. These migrant workers cook on wood stoves in the cooking shacks. Their shack-homes are far from ideal—one and two-room affairs with two tiny windows and a single door.

Daily Schedule at the "Center"

After a hasty breakfast snack on picking days, mothers brought the infants, toddlers and older children to our nursery-kindergarten. We washed, clothed, fed and played with them. Free play, clean-up, rhythmic, story and song tunes, games, handwork, rest and eating were given a share in the daily program. Our program allowed for variety—never did we have two identical days in succession. For "extra-special treats" we had birthday parties, a picnic and a trip to the country fair.

Not on the Schedule

Some very anxious days came in mid-summer. A dysentery epidemic broke loose and ran rampant through families. Feverish adults and children laid on blankets under the willows by the dam. County doctors and state inspectors rushed in and out of camp, getting specimens and returning with reports of positive reactions. Our month-old baby, Rose, had peri-typhoid fever at the same time. The nursery was converted into an infirmary. We moved our equipment into a straw shed. (Naturally, with the excitement on hand, our program was temporarily interrupted.) Two trained nurses were employed and several of the cases were sent to the hospital.

Speaking of nurses—imagine my surprise, when, at the beginning of my work, I found that I was being called "nurse." I soon discovered the reason, for we had on an average about fifteen first-aid cases daily. Impetigo, serious cuts and bruises, blisters, etc. . . . cases of "everything under the sun" seemed to develop over night.

Making Friends

Each of our workers went picking on one of her days off. I shall always remember the

rollicking good humor and singing while the women go up and down through "the beans." This side of their character had its appeal and we loved them the better for it. The mothers, and youngsters from seven years up, pick long hours—often from 6 A. M. to 6 or 7 P. M. Their pay this summer was 1¼ cents per pound. Working with them in the fields strengthened our friendships. As we chatted we learned some of their hopes and ambitions, their customs and native songs. The family with whom I worked gave me a *grand* salami sandwich, peach and a slice of watermelon for lunch. When we got back to camp the mother gave me Italian-style macaroni for my dinner. At the "Center" four of us had a substantial meal of macaroni and some remained. It reminded me of the feeding of the five thousand.

In the evenings we had Clubs—sewing for the girls and woodwork for the boys. In the early part of the season we had Sunday school and Church, but later their long working hours on Sunday made it impractical.

A bit of verse from Sarah Cleghorne's "Canned Childhood" has haunted me ever since this delightful—yet, questioning-summer-experience:

"Beneath the label 'Oysters,' 'Shrimps,'
Or 'Beans,' or 'Peas,' or 'Corn,'
Is canned a pound of frolic missed
Upon a summer morn,
Lost fun and frolic soldered tight
Where no child finds them morn or night.

"A pound of health, a pound of strength,
From cradles snatched we find.
A pound of young intelligence
Robbed from a childish mind.
Packed here together snugly fit
Teresa's eyesight, Tony's wit."

Mission Band

We realize that leaders are having many meetings at this season, but we urge the necessity of reporting new Missions Bands. We are happy to announce the organization of a Mission Band in Trinity Reformed Church, Cheney, Kansas, on September 26th. Nine charter members form the nucleus of this Band, with Mrs. Wm. Jassmann the organizer.

Worship Service for the Church School

Prepared by MRS. EDWIN W. LENTZ

We Give Thanks

"Be still and know that I am God."

Instrumental Prelude—St. George's Windsor—Reformed Church Hymnal No. 579. This should be repeated several times, each time more quietly, until just before the service begins the hymn should be but a faint strain of music. In this atmosphere of reverence and worship the leader takes her place.

Leader—Come behold the work of the Lord.

Congregation—O clap your hands, shout unto the Lord with the voice of triumph.

Leader—Great is the Lord and greatly to be praised.

Congregation—Beautiful is the joy of the whole earth.

Leader—We have thought of Thy loving kindness, O Lord.

Congregation—According to Thy Name, O God, so is Thy praise unto the ends of the earth.

In Unison—For this is our God for ever and ever.

Hymn—"Come, Ye Thankful People, Come."

Leader—In this month when the leaves have fallen and nature has gone to sleep—"and all has been gathered in," the Chief Executive of these United States, and the Church of Jesus Christ call on all the people to lay aside their daily work and come into His house to render praise and thanksgiving unto His Holy Name. It is important that we do this—for God is not only the "giver of every good and perfect gift" but the guide to the best and highest we know. Let us willingly and reverently bow before His holy presence.

Hymn—"Before Jehovah's Awful Throne" or "God of Our Fathers."

Scripture Lesson—We acknowledge our unworthiness.—Isa. 44: 20-26.

Prayer—(Prayer of thanksgiving for the mercy of God, for His kindness and His forgiveness, for His Son, Jesus Christ.)

Scripture Lesson—Thankfulness is good for us. Psalm 92: 1-8.

Prayer—(We suggest that two or three persons pray short prayers—thanking God for health, strength, for food and plenty, for our freedom from pestilence and great sickness, for peace and quiet in our land, that peace may come to the countries now engaged in war, with prayer for our missionaries and especially for those in China and Japan. A closing prayer by the pastor that the Church in America may be ready to stand by with prayer and gifts wherever and whenever the Kingdom of God may call.)

Leader—Many calls to stand by come with strong appeal. Some are difficult of achievement but some are less difficult. (Introduce person at this place) will tell of Christian Radio Broadcasting in China and the way we may help. Page 313.

Leader—Other suggestions have been brought me this month through the OUTLOOK OF MISSIONS:

1—Standing by at Pleasant Valley. Page 321. (Introduce person.)

2—The response of some college girls to help out in "bad spots" in America.

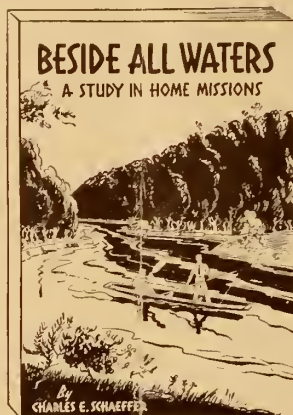
The stories of "In Onions" and "Migrant-ing." Pages 327-8. (Introduce girls who will tell stories.)

Leader—Let me conclude the illustrations with "I Already Have That." Page 315.

Closing Hymn and Prayer.

"Beside All Waters"

By CHARLES E. SCHAEFFER, D.D.



The challenging story of two great streams of service about to be united in the Board of National Missions of the Evangelical and Reformed Church written by one who has been General Secretary of the Reformed Church Board for 29 years.

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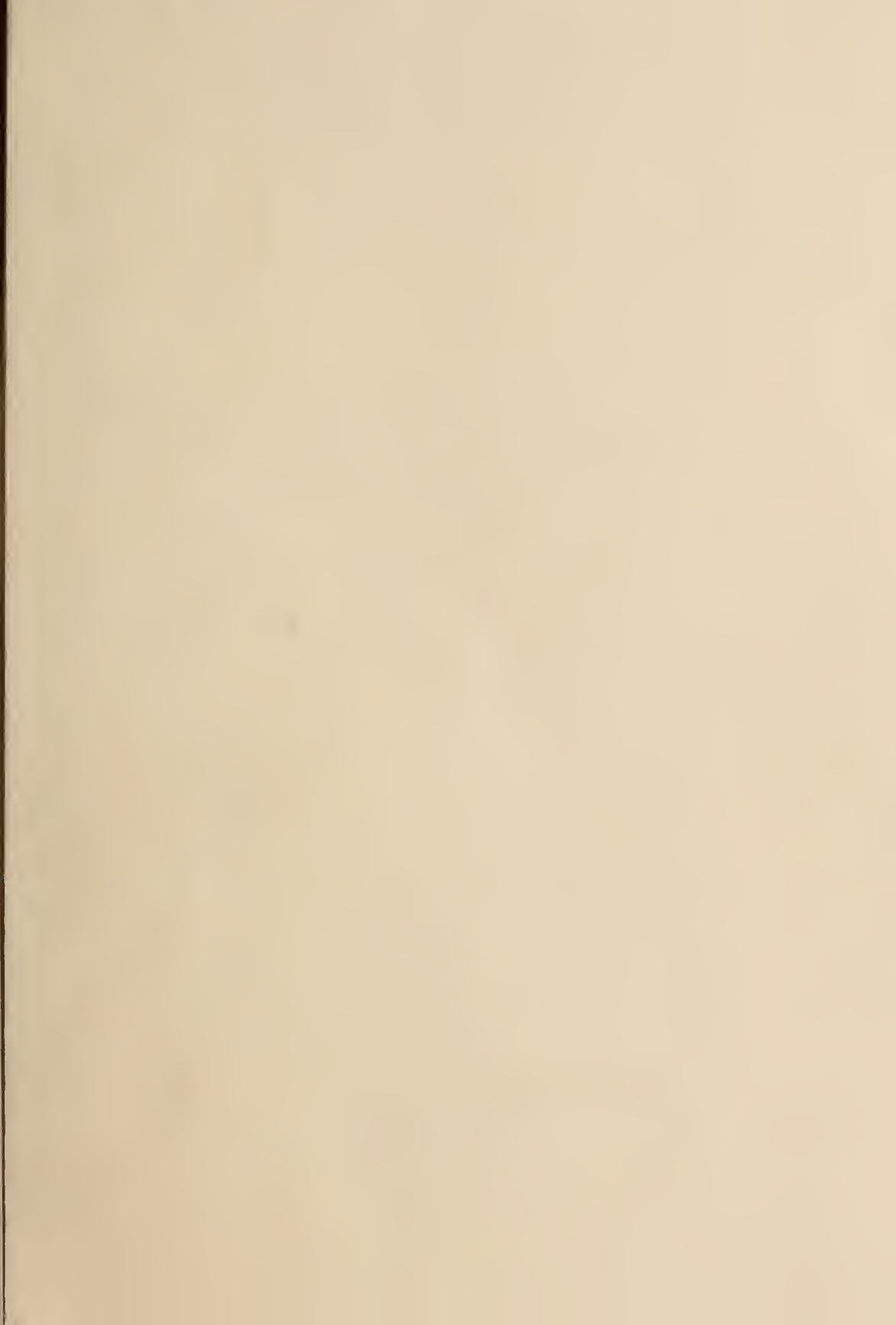
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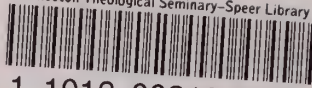
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